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# Zion's Herald.

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## GRANT IN JERUSALEM.

BY REV. M. TRAFFORD, D. D.

"No; no ovation for me in this city where my Saviour was crucified." — Gen. Grant.

Speak not to me of banquets, of rich viands and red wine, in this old sacred city, where was slain the Son of Man, the King of the Jews, the Lord of the world.

Here where my Saviour suffered and wrought out the human plan.

Oh, what is human prowess on fields of mortal strife?

Or what the cause secured alone by sacrifice of life?

The conflicts of the ages are overshadowed by that hour,

When here the Son of God assailed alone Death's tyrant power.

I have fought a hundred battles midst sulphurous clouds and flame,

When death-shots smote the air as smites the tempest's sleet and rain;

But never such a conflict has the sun e'er blushed to see,

As that in yonder garden which my Saviour fought for me.

"A name?" Ah, yes, I know. I've heard the ringing wild "hurrahs,"

When out from battle clouds emerged the glorious stripes and stars;

But here I see another crowd—I see the Victim pale;

The brutal cry, "Away with Him!" borne on the evening gale.

I've seen the serried columns pressing up the dizzy height,

Stern on through volleying thunders and death-halls' thickest flight;

'Twas not a time for weeping, nor e'en a thought of loss;

Now on yon hill, through tears, I see Him sink beneath His cross.

I've heard the shout of triumph of the millions on that day

When the last death-shout had echoed and the war-clouds rolled away;

But here I bow in anguish, as I hear that piercing cry,

"It is finished!" Ah, my Saviour then bows His head to die!

Then not to me a sinner, yet a sinner saved by grace,

By whose stripes I am healed, he honors in this place;

Oh, how he no name honored on soil which He has trod.

But that above all others—the glorious Son of God!

## REVIVALS—HOW ADVANCED.

BY REV. A. LOWREY, D. D.

Methodism, rightly understood, is a big revival. In its genesis it assumed to be nothing more. All its agencies were chosen with a view to this end, and from time to time modified and increased in order to perfect their efficiency for this purpose. The idea of instituting an ecclesiastical establishment such as we now have in Europe and America as the sequence of his revival methods, perhaps never entered the mind of John Wesley. He was intent upon saving souls. He massed his forces upon sinners. It was not the organization of even societies that formed the primal object of his movements, but the conversion of sinners. And his organic methods had no higher aim than to secure genuine conversions which should be followed by entire sanctification and a life of consecrated activity.

If Methodism, therefore, shall prove faithful to its historic origin and true to the divine inspiration that gave it birth, it must be on and on through the ages more a continuous revival than a church in the ordinary use of that term.

But a revival implies a quickening force in its agents, and if the revival be continuous, this quickening force must also be continuous. The kingdom of Christ does not expand and establish itself by temporary and spasmodic efforts, but by an abiding power.

To a partial loss of this primitive power may be traced the infrequency of great and overwhelming revivals among us. But this divine potency may be regained, and should be, and remain the manifest and invincible endowment of every pastor. Indeed, any preacher has ground to doubt the authenticity of his call to the ministry who is not a revivalist in the sense of converting a greater or less number of sinners from the error of their ways through his own instrumentality. If no sinners are brought down, he is like a spent ball that drops short of its object, and this shows a want of divine impelling force. It should not be necessary to call in evangelists, to get up a revival; the pastor himself should be equal to the emergency. Evangelists are good auxiliary helps, and the time has come for their recognition by the Church, but they must not be leaned upon as indispensable vicarious instruments. A soul-saving ministry

is the want of the times—every man a factor. Pertinent to this subject is an article in *Divine Life*, which we here reproduce.

### Our Sufficiency is of God.

There are two thoughts involved in this passage. First, every Christian, or Christian minister, has a sufficiency for his work. Second, that "sufficiency is of God." If this be so, every man of God may enter upon the duty assigned him, counting upon certain success. In other words, a revival is within his reach—a revival resulting from his own instrumentality, and proportioned in magnitude, and corresponding in genuineness, to the sufficiency which he receives of God. He need not call in any extra help, nor seek to supplement his own competency by any doubtful expedients; his natural capabilities, augmented and empowered by this divine "sufficiency," will compass and secure the desired end.

The only contingency in the matter springs from the possibility of the non-attainment of the divine "sufficiency." This is of God a free gift, but it is not bestowed unconditionally as reason and oratory are. Its reception hinges upon our will power. It is conditioned upon seeking. He that seeketh findeth, and he that asketh receiveth. While God has not made His dispensations to depend upon merit or compensation, He has established supplication and obedience as the condition and medium of their communication. God has thought His grace worth asking for, and denied it to such as refuse to ask. Hence the cause of insufficiency and unsuccessfulness is traceable to ourselves. If any minister called of God, or any church entitled to the name Christian, fails to have a revival this year, the responsibility is upon him or them. God tenders you a "sufficiency"—that is, ample power to win, to conquer, to save. Hence, if I am not substituting caprice for truth, and fancy for fact in this instance, a most marvelous prospect spreads out, and gleams up before the church at this hour. There may be, and there necessarily would be, as many revivals as there are ministers or churches in the world. The simple conditions being met, failure would be out of the question.

But the critical theologian will say that I am too sanguine and positive. He will gravely remind the writer that success is conditioned upon the faith of the people, at least in some localities. He will administer the anodyne, which has been made a thousand times, to soothe the conscience of inefficiency. Christ could not do many mighty works, we will be told, in one place, because of the unbelief of the people. Be it so. But you are not confined to any one place, nor to any one class of persons. Even in the same station, you have all the varieties of religious disposition and susceptibility that can be found in different neighborhoods. My position is this: A man, who is filled with the efficiency which is of God, has a revival within him, and it must develop. There is about him the swing of victory.

But the distrustful and self-excusing will put in another caveat. They will say, I am not consciously lacking in grace. Indeed, I may modestly say that the great grace of full redemption has been vouchsafed to me. But I lack the natural qualities of success. My mind acts sluggishly; my voice is not musical and pleasing. I have none of the charms of oratory or fascinations of personal magnetism. My nature is not emotional. Granted. But this does not invalidate my proposition. The truth affirmed is, not that we have some grace, but a "sufficiency." That is, the supply is equal to the demand. In other words, every Christian has a divine competency for his work.

Now what is this "sufficiency?" As to its origin, there can be no doubt. It is declared to be "of God," and, therefore, spiritual and divine. It is not education, or natural talent, for these attributes are not usually reckoned among the proceeds of redemption. They are to be used and considered necessary as subsidiary instruments, but they are not chief nor even a part of the qualification here spoken of. The sufficiency here mentioned is wholly a gracious endowment. In measure it conveys the idea of plenitude, or enough to satisfy and reach the end proposed. According to the original *kanones* and its cognates, it signifies adequateness—competency. It consists of two parts, distinct, but closely related, if not inseparable, viz., sanctification and the endowment of power by the Holy Ghost. The work is begun of God in sanctification, not partial but entire sanctification, according to the prayer: "The very God of peace sanctify you wholly." When this work is wrought, the subject is both set apart to sacred uses and made subjectively pure and holy. To this is to be added the endowment of power by the Holy Ghost. As it is written: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

We are largely endowed with power in regeneration, and still more fully baptized in entire sanctification; but there seems to be clearly promised a supplementary endowment of power from the abiding Comforter, which is subsequent to, and crowning of, entire sanctification.

It is the anointing which God gives to the purified for the mission and office of life. For this the Holy Ghost descended upon Jesus in His immaculate purity. For this He came upon the Apostles and other Christians on the day of Pentecost. For this He came upon all the great lights and reformers of subsequent ages. And as this plenitude of divine forces—the fullness of Holy Ghost energy and power, this sacred and dedicatory anointing from on high—is for all, therefore every Christian, and especially every minister, should tarry in his Jerusalem of privilege, and wait before God until the endowment comes upon him and he is filled with the Holy Ghost.

### LETTER FROM NEW YORK.

BY REV. R. WHEATLEY.

#### MILDNESS OF THE WEATHER.

Jan. 28, 1880, and your correspondent is writing near open windows, commanding a beautiful view of the wild and romantic Highlands of the Hudson. The day is extremely pleasant, and, it may be, extremely unhealthy. Malarial fevers are frequent in this commonly healthful region. Chills and fever are not strangers to many of the inhabitants in localities where they have been complete strangers until within the past two or three years. What occasions the visitation is an unsolved mystery to local medical practitioners. Any theory fails to account for all the facts. Whether the force of winter has already spent itself is a question that we will not venture to decide until the first of April. Certain it is, that in sequestered but sunny spots, the spring flowers prepare to show themselves, and the twigs on the shrubs to suggest suspicions of a speedy spring. With scarcely an exception, the song of bird, or birds, has been heard in the open air every warm bright day throughout the winter, up to the present. It is worthy of record, in the estimation of ornithologists, that phoebe birds, blue birds and robins have remained in the valley of the Hudson. Most of their companions emigrated in season to more congenial climes, but these belated ones appear to have decided to remain in their old haunts. The fact is remarkable, and we incline to think more worthy of credit than the story of an old naturalist, that the cross-bills build their nests and bring forth their young during the winter months in the tamarack swamps of Vermont. The cross-bill sometimes finds his way as far south as New York, and takes the Hudson valley for his route of travel. Birds, like men, seem to have special lines of locomotion, and the last is one of them. Dr. Edgar Mearns, one of the most cultivated young naturalists in the State, and resident in the Highlands, states that he shot, for scientific purposes, specimens of no less than sixty-six species of birds in the course of a single afternoon.

#### RELIGIOUS READING.

In such weather, as in summer, the magazine and the weekly attract readers more forcibly than the bulky volume. The *National Repository*, for example, is always welcome. Able, judicious, and readable, it commands the reverent respect of the best minds in the church, some of whom affirm that Dr. Curry has made it the most excellent monthly in the market. Were it more distinctively Methodist, it is very probable—as *Zion's Herald* and the *Michigan Christian Advocate* believe—that it would command more denominational patronage. The cry of "clannishness" sometimes raised against the Church emanates from the lips of those who are not its real friends. It ought to be separate from the world, and whether the decriers like it or not, Methodistically separate. Its periodical literature has a field of its own—exclusively its own. None of the great popular monthlies can cultivate it, for it is in the main spiritual, churchly, and morally aggressive. The old *Arminian Magazine* wrought in this field with marked and marvelous effect. That magazine still lives, in the old world, under another name, and appears in two forms, one larger and the other smaller—one double the price of the other. This arrangement meets the size of the purses of the respective readers. The *Wesleyan Methodist Magazine* pays, and that notwithstanding the evangelical competition of *Good Words*, the *Sunday*

*Magazine*, and other monthlies, so excellent in themselves that they find numerous purchasers on this side of the Atlantic. Biography, theology, church polity, special forms of Christian beneficence, church progress, home and foreign missions, pure religious literature, articles descriptive of celebrated Biblical or evangelical localities, discussions of current topics as related to the kingdom of Christ, modern science as illustrative of revealed truth, etc., all furnish topics foreign to the regions occupied by *Harper's*, *Scribner's* and the *Atlantic*. Whatever other churches may have accomplished under less favorable conditions, the M. E. Church of the United States of America—it is no idle boast to affirm—can do under more favorable conditions, and something more!

#### RELIGIOUS AMUSEMENTS.

Religious reading is to some extent—very slight—connected with religious amusement. Some of Dr. McClelland's sermons, for example, are very amusing. The Baptist Ministers' Conference in New York was occupied last Monday in debating whether it be the legitimate province of the church to provide secular amusement for the young. They wrestled with the question very earnestly, but could not come to a unanimous conclusion. Dr. Eggleston, a member of the Rock River Conference of the M. E. Church, has labored long and earnestly on the affirmative side, as pastor of the Congregational Church of Christian Endeavor, in Brooklyn. To use the phrase he puts into the mouth of one of his principal characters in the "Hoosier Schoolmaster," the Doctor "put in his besticks." But it was of no use. Blown and exhausted, he has retreated to Europe, or somewhere else, for rest and recuperation. And Rev. Wm. McKinley, of the Minnesota Conference, takes his place until he recovers.

Nothing daunted by Eggleston's failure, Rev. Dr. Mallory and his associates are reported to be trying a similar experiment in the Madison Square Theatre. Church members, young and old, are said to dance on the stage and tumble on the trapeze. Not very dignified, to be sure; but still on the same moral plane as that occupied by the church members and officials who haunt the theatres. Rev. C. Rhodes, of Brooklyn, maintains that for the past six years he has provided secular amusement for the young, under the management of his young people's association, and yet has preserved the spirituality of his church. His church members—the old and godly ones—have yet to be heard from. Mr. Hughes, of Greenport, L. I., said that a church in his neighborhood "went into that business," and lost all power over its young people. Dr. Thomas K. Beecher, of Elmira, has done better, but is still a comparative failure. Many earnest Christians in that city hold that he is a complete failure.

The opinion of the majority in the Baptist Ministers' Conference was adverse to the policy of providing secular amusements for the young. They were ready to approve, and did approve, of all that the Young Men's Christian Associations are doing for the instruction and amusement of young people, but still held that the duty of the ministry and of the church is to save men from their sins, and to build them up in holiness. This done, the amusement question solves itself. Excursions, picnics, sociables, reading-rooms, literary exercises and concerts are not contrary to the spirit of Christianity, and may be made subservient to it, if properly conducted; but shooting galleries, bowling alleys, base-ball exercises, cricketing and dancing, are better let alone. The church is not called upon to manage them. They do not enter into the true social life of the church.

The Baptist ministers in this discussion do not seem to have quoted the example of the older denominations in this country and in Europe. Romanists and Episcopalians, in both sections of the globe—and indeed in others—have done what they were discussing the propriety of doing. In Spanish-speaking lands the priests are patrons of bull-fights, cock-fights and dog-fights, as well as of theatres, dance-halls and taverns. In Italy the infallible (?) Popes have taken

the lowest forms of amusement under their patronage. In New York, and possibly in Massachusetts, some of the priests attend balls to see that the Terpsichoreans do not indulge in round dances; and it is well known that they have no objection to theatres, lotteries and liquor saloons. The Episcopalians of Great Britain and Ireland imitated the Roman precedent, in the last century particularly. What were the results? General irreverence, impiety, immorality, infidelity. The flesh and the devil cannot be fought with their own weapons. The world needs Pauls and Wesleys rather than masters of amusements. If people are saved, and walk in the Spirit, they will not fail to find purest amusement, nor to grasp the real luxury of doing good to the homeless and endangered young men around them.

### NOTES FROM MEXICO.

BY REV. JOHN W. BUTLER.

MR. EDITOR: It has been our intention to write, for some days past, of different matters of interest, but mail day has come, and we can only send hasty and brief notes.

Our beautiful Trinity Church was re-opened on the last night of the year. This church was formerly a *patio*, or open court, of the San Francisco convent. After the confiscation and secularization of all church property in Mexico, this part of the convent fell into the hands of parties who desired to turn it into a theatre. They did so by throwing over the open court a temporary wooden roof, warranted to last twelve or thirteen years. It was in this condition that our church found it in 1873. Then it was that we removed boxes and everything of a scenic character; and after months of toil and considerable expense we were rewarded with one of the best auditoriums on the continent. But as the rainy seasons came it was apparent that our temporary roof must be replaced. After securing plans, we appealed to our Board in New York for an iron roof, so as to have something in keeping with the durability of the stone walls and pillars of the building. Some four months ago we received a response in the shape of some thirty tons of material. Immediately we were at work, and all was finished in time to re-open, as stated above, on watch-night.

The service began at 8 p. m. Soon every seat was occupied, including all the settees from our vestry, and we had a quiet and attentive audience of over seven hundred people. The sermon, plain but good, was by our native preacher of Ameca, Rev. Felipe N. Cordova, from Matt. 28: 19, 20, with particular emphasis on "Lo! I am with you always."

An interval of some twenty minutes was followed by our regular watch-night service, beginning at about 10 o'clock. Some five hundred of the people, old and young, remained with us till midnight. All were bowed in prayer as the old year gave way to the new. It was a solemn and profitable time.

New Year's morning we had another service at 10 o'clock. Both of our outside congregations were represented in all these services—twenty-five Indians from one place and twenty from another—each party being led by the local preacher in charge. When we knelt at the sacramental table, at my right hand, and assisting me, was a convert from the Roman Catholic priesthood, Father Palacios. On either side of us were two Indian helpers, in their genuine Indian costume. There we knelt together, the representatives of three nationalities—Indian, Spanish and American—but all loving one common Saviour. It was good to be there, for Jesus, too, was there; and He is ever with us as His precious cause makes constant advance in this dark land.

The week of prayer is just now being observed by all the evangelical churches in this city, save the Episcopal Church, which from the beginning has rejected all invitations to join our Evangelical Alliance. It is a pity; for many at home who support that mission look upon it as a liberal and truly evangelical work, while we here have to lament the contrary, as we see them not only becoming more and more High Church in spirit and prac-

tices, but actually assimilating themselves to the Old Catholics of Europe. This is not what Mexico needs. Its multitudes of priest-ridden people look to these evangelical churches to bring them the pure Gospel of the Son of God.

It was a gracious hour that we spent last Sunday afternoon in the Southern Methodist church. There were ministers and people from six different congregations, representing the Congregationalists, Presbyterians and two branches of Methodism. It was the opening service of the week of prayer. The closing one will be held next Sunday in the Presbyterian church. We find these union meetings very profitable for every month.

But before closing, we must tell you about some severe persecution which our brethren at San Vicente Chicoloapan are just now enduring. Some time since we wrote you how a Christian Church grew from the ashes of a burned Bible. It was in this same place. Formerly every Mexican citizen had to pay a tax to the Church; and this was always paid to the government together with the tax on real estate, etc. Of course the Constitution of 1857 and the disestablishment of the Church abolished this obnoxious taxation. But there are still many towns in different parts of the Republic where local authorities, presuming on the ignorance of the people, still abuse. In San Vicente the mayor has come to be quite an instrument in the hands of the priests. Hence it was that a few days ago, and at the instigation of these latter, the mayor summoned all the male members of our congregation that he could find, to his office, and demanded of all the payment of their taxes. On their producing receipts for civil taxes paid, he informed them that they had failed to meet their obligation to the church.

Whereupon, Don Camilo, our local preacher, replied that the law freed them for this. "And besides," continued he, "we receive no benefit from the Roman Catholic Church, have no need of its priests, and consequently are under no obligation whatever to pay its demands." The mayor, however, insisted that local law, or, in other words, he himself, was above all federal law, and that they would be retained as prisoners until they were ready to pay.

Don Camilo had a few cents in his pocket, and upon learning that his tax was 46 cents for the three months, he paid it under protest, insisting that the mayor should sign the receipt himself, and at the same time notified him he should afterward demand its return. Then after a few words of exhortation to his brethren to suffer patiently as long as it might be necessary, he left them, promising to do all in his power to have them liberated. He came immediately to this city to seek advice. We did all we could for him. This morning we received from him a letter, saying, "The brethren are still prisoners. I have sent notice to the county authorities and demanded our rights, but have no answer yet. But we are happy, because it is for the love of Christ, our only Saviour."

Truly, of them did Christ prophesy, "They shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake" (Matt. 21:12). But they suffer patiently, and we are sure their imprisonment is but a temporary affair. For in case the county authorities are unable to do their duty, we will go to the federal government here, and thus secure the freedom of these poor oppressed souls.

We mention these facts that our people at home may know something of the persecution which our members here have to endure when they make a profession of religion. Dear readers of the *HERALD*, pray for them.

Mexico, Jan. 10, 1880.

"There is a creature," says Rev. Phillips Brooks, in his Yale lectures on preaching, "who ought to share with the clerical cheat the abhorrence of the people. I mean the clerical jester. He lays his hands upon all sacred things. He is full of Bible jests, and he talks about the Bible with jests that have come down from generation to generation. The principles, which, if they mean anything, mean life and death to the soul, he turns into material for jest."

## SHAW UNIVERSITY.

Sitting to-day about 1,640 miles from my home in the Pine Tree State, I would like to introduce to the readers of the *HERALD* some of the sights and sounds which are so interesting to me. Five weeks ago I did not know of the existence of Shaw University, and I am certain there are many of my New England friends who are equally as ignorant. During the time which I have passed in this city, I have learned much of the South in general and of Shaw University in particular.

Holly Springs is Mississippi's centre of learning, and is called the "City of Schools." Built on the highest elevation in the State, it is famous alike for its healthful climate and its natural beauty. In the northern part of the city the negroes have made their homes, almost to the exclusion of the whites, thus giving rise to the name "Darkeytown," by which name this quarter of the place is still known in the aristocratic vernacular. Here in "Darkeytown," upon the finest site in the whole city, lie the University grounds, and upon them the Freedmen's Aid Society of the M. E. Church has erected a school building containing the chapel and recitation-rooms.

Shaw University has been "legally chartered, with full collegiate powers," and embraces in her curriculum three courses of study, besides a theological, a medical, and a law department. The five members of the faculty are assisted by six tutors, who are selected from among the students. President and Mrs. Hooper are both graduates from Ohio Wesleyan University. Prof. French—a native of Ohio—is a graduate of a college in Kansas. Miss Davis is from Iowa, and the preceptor, Miss Blunt, is "an old Kent's Hill student," whose home is in Maine.

There are about one hundred and forty students in the University, of whom all are intelligent and most really promising. As to color, only a few are pure-blooded negroes, and a still smaller number are without a suggestion of colored parentage. Nearly three-fifths are boys and men. Of the feminine portion of the flock, little that is complimentary can be said. Colored girls are considered of far less importance than the masculine members of their families; not much attention is given to their education, and consequently they have not as many opportunities for culture as their brothers. Teachers unite in ascribing honor to the boys as compared with their dark sisters. As a rule the first class are studious, neat even to elegance in dress, respectful and affectionate to their teachers, and evidently appreciate efforts in their behalf; while the second class is entirely unimpressive in these respects. In proportion to their approach to whiteness the boys become conceited, and the girls are gradually removed from rudeness toward womanly refinement. Notable exceptions to these rules are, of course, to be found, yet the common state of affairs is becoming generally known, and hence the organization of Freedwomen's Aid Societies, in which so great an interest is taken by Mrs. Dr. R. S. Rust and the wives of our Bishops.

Last evening I heard—what I wish my Northern friends could hear—some of the old plantation songs sung by a select circle of the students of Shaw University. No adequate idea of the weird beauty of these melodies can be obtained save by listening to these natural performers who have heard and sung them from childhood. Their sweet voices wind in and out through the mazes till the pulses beat cold with appreciation of the music, and once and again the heart thrills with gratitude to God that He is "no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Through the columns of the *HERALD* I say to the friends so far away, I am more than glad that I have made my little sacrifice of home and kindred to labor for a time with and among these neglected people.

On my way to this field I one day sat in a car beside a child whose tiny fingers indited a postal card to "Dear Papa," which certainly none but "dear papa" could understand. At the close of the ill-written message she wrote, "Bessie S. Badger," and, though scarcely a word was correctly spelled, yet the missive, I am sure, would be more precious to the distant, loving heart than if pencilled by any other more precise hand. Just so God sees in our hearts the earnest love that prompts our imperfect service to Him, and blesses us accordingly. Truly there are souls behind the dusky, the dark, and even the black faces, as well as behind the white; and happy is he who shall accomplish even a little in the great work! CLARE M. BLUNT.

Holly Springs, Mississippi.

John Whitefield wore a seal with a device which was characteristic of the man. It consisted of a winged heart soaring above the world, and the motto was: *Adstra Petamus*. (Let us seek the stars.) The seal worn by John Wesley was a fair-sized oval red carnelian, with a Roman cross standing on a small mound or elevation, and surrounded by a five-pointed celestial or "martyr's" crown. The motto which surrounded it was: "Be thou faithful unto death."











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# ZION'S HERALD.

[THURSDAY, FEBRUARY 12, 1880.]

The members of the New England Conference of a previous generation will remember Father Priest, of Watertown, one of the original founders of the M. E. Church in that town—a man of remarkably even, earnest and cheerful piety, loving his Church and all Christians; loving the house of God and all its services; faithful in every duty and generous to a high degree; very much attached to the ministry, making his house always a welcome home for them. He died a week since full of faith and peace, aged eighty-eight. He was one of the most artless of Christians, never troubled with doubts. Prayer was as real an act with him as asking a favor of an earthly father, and his answer was as certainly expected. A bank president told us, that during a period of business depression, when money commanded a fabulous price and could only be obtained with great difficulty, Mr. Priest came to the bank and told him he wanted a considerable amount; the president expressed his regret that he could not accommodate him. The bank had reached the limit of its available funds. But Mr. Priest insisted that he must have the money, not in the slightest degree discouraged by the unqualified assurance that he could not be accommodated. With the same pleasant smile and absolute assurance, he told the president he must give him the money. The bank officer was singularly moved both by his confident expectation and his urgency. He had, he said, some money of his own, that he could possibly spare, and intimated to the persevering petitioner that possibly he could himself meet his requirements. "I knew I should get it," said Mr. Priest, with a smile, "for before I started from home I prayed to my heavenly Father to dispose your mind to give me the money; and I knew I should have it." His motto was an evangelical variation of Benjamin Franklin's memorable sentence, "Pay as you go." His was, "Pay as you go," and the latter is even better earthly economy than the former.

In India the Hindoos, during one of their sacred festivals, make tiny boats of flour kneaded and baked. A little oil with a burning wick is placed in each boat. It is then carefully launched upon a stream. If its light burns a long time, it is considered an omen of good; if it goes out quickly, the omen is evil. Something bad is about to happen to its superstitious owner. The reader smiles at this superstition. Suppose we use it as an illustration. Let the little boat with its uncertain light stand for himself afloat on the stream of life. Then the length of his voyage must depend, external influences apart, upon the measure of the vitality with which his physical system is endowed. Hence comes in the element of uncertainty respecting the duration of his earthly life. Who can tell when his life shall be snuffed out? Who dare affirm that he shall live a year, a month, a day, an hour? The sturdiest man on earth who should affirm that he is sure to live even fifteen minutes from the passing moment, would thereby take rank with fools. Happy, therefore, is that man who is so prepared either for life or death, that he can truthfully say with one of our hymns:—

"Whether to live or die  
I know not which is best;  
To live in Time is like to me,  
To die is endless rest."

When the saintly Payson was dying, he exclaimed, "I long to hand a full cup of happiness to every human being." This was the language of a heart thoroughly purged of all selfish affections, and filled with the spirit of that love which led our adorable Jesus to give His life for human redemption. If every Christian would go out daily among men, filled with such longing for human happiness, what marvelous changes would soon be wrought in human society! The selfish element would be eliminated from the dealings of the Christian business men. Not justice merely, but benevolence, would enter into his every act of trade. The same spirit would rule his home and church life. He would become an incarnation of good-will toward all, and would so preach the Gospel by his deeds that men would see his good works and glorify his heavenly Father. The spirit of Payson is worthy of every man's imita-

tion. Happy he who can truthfully say, "I long to hand a full cup of happiness to every human being."

The Newton pastor, in an interesting discourse, a fortnight since, illustrating the universal call for sympathy, related this touching incident. In the village where he was preaching during a pastoral term, there was an insane person whose madness was of a harmless character. His liberty was unrestrained, and he was accustomed to pass around the town, looking in at the doors and windows where he was well known. When asked, as he often was, what could be done for him, or what he wanted, he had but one pathetic answer, "I want your sympathy." Having said this he would pass sadly on his way. This is what every human heart craves, and it is the unutterable consolation of every lonely spirit that while this is lacking on earth, it is never sought in vain from heaven. We are sure of a High Priest there touched with the feeling of our infirmity.

Love is mightier than knowledge. If King Solomon had kept his heart as full of love for God as his brain was full of wisdom, he never would have stained his life with the guilt of illicit pleasures. In like manner, if we love Christ truly and intensely, we shall have no inclination to sin against Him. Good Richard Baxter observes: "He that loves most, and not he that knows most, will easiest resist the motions of sin." When thou hast had a fresh delightful taste of heaven, thou wilt not be so easily persuaded from it. You cannot persuade a very child to part with its apple while the taste of sweetness is yet in his mouth." Hence he who seeks to know much of divine truth does well, but he who uses his knowledge to feed his spiritual affections does better! "He that dwelleth in love dwelleth in God, and God in him."

## ABOUT THE BISHOPS.

In Methodist circles at the present time, naturally enough, the question of new Bishops to fill the sad vacancies made by death, is a subject of general discussion and interest. There are many elements in the question at this time—how many are really needed to meet the exigencies of the work, or can be supported upon the probable free-will offerings of the churches? Is it better to have more bishops and fewer presiding elders, or will it be easier to support the latter officers than the former? Should the bishops be appointed to local districts at each General Conference, or continue to circulate, at an enormous strain upon their powers of endurance, from one end of the country to the other, and occasionally make the round-the-world trip? Should there be local missionary bishops or not, or colored or German bishops? These are some of the many phases of the subject now in familiar, and also in newspaper, discussion. On some of these topics we have an opinion (worth what it may be) to express, but at this time there is another side of the theme, rarely alluded to, which we think worthy of special consideration.

Holding the relation our bishops do to the whole work, at home and abroad, having in their hands the final decision of the question of the distribution of all the ministers to their allotted charges, presiding as chiefs in all our Conferences, representing both the culture and the piety of the church in all public circles, called constantly to the most conspicuous positions, holding from their office an amazing power to influence and educate, by example, the ministry, the questions of character and endowments are of supreme importance. That these leaders of the church should come about equally from the different cardinal points is a matter of comparatively small moment, yet this fact is often made the final element in the decision of the question. If more of the ministers, naturally and graciously endowed for the work, are to be found in the north, east, west, south, or middle portions of the church, the men are to be selected rather than the localities; and every section of the work has, after all, an equal interest in the choice, for the chosen man becomes not the superintendent of his home district, but of the whole church. We hardly dare give the full expression to our convictions upon this point. We hear of men working up their sections of country, securing the suffrages of their localities, and they are to be presented to the representative body, not so much upon their personal merits, as upon the fact that they carry the votes of their portion of the work. Their election is to be secured by offering to another local body a solid vote for a proffered candidate upon the acceptance, on the same ticket, of the nominee they present. It would take but a few quadrenniums of such secular strategems to sadly lower both the moral and intellectual tone of the episcopacy, and to destroy the spiritual efficiency of one of the most vital and aggressive offices in our polity.

It is desirable, other things being equal, to secure a high order of forensic ability in the superintendency of

the Church. Our bishops are our chief occasional preachers. They dedicate our churches; they present our great charities often than the secretaries themselves; their discourses at our Conferences form the climax of these occasions; they are the living models for the ten or eleven thousand preachers over whom they preside. We feel, or ought to, a commendable desire that on all public occasions, these men, whom we have voluntarily placed at our head, should honor God and their Church by their pulpit and platform efforts. But it is far more important that they should be thoroughly trained men in the wisdom of the Holy Scriptures and in all wholesome knowledge; that they should be wise men to organize, and persevering and energetic men in execution; that they should be broadly cultivated, not eccentric, not the slaves of their emotions or appetites, not impetuous, not faint-hearted and over-sensitive, not dogmatic and lordly, and above all not of a secular and worldly habit, attracting observation by special thriftiness and desire to secure temporary wealth.

But there is still another element which is too much lost sight of. These men must be distinguished for their purity of character and consecration of life. Indeed, it may be well remarked, that this is requisite in all the ministry. Would God that all were prophets! Without offering any apology for a lack of the highest order of grace and usefulness in the regular ministry, in this high office of bishop we cannot, if we love the Church and desire its progress, permit ourselves to fail of insisting upon the existence of these things in their ripest form in the instance of candidates for the episcopacy. There is no doubt that high office has a conservative power in it. Rash and imprudent men become somewhat sobered by serious responsibilities; but office does not sanctify a man, or give him a victory over selfishness or indolence. The Church has been eminently favored with self-sacrificing and godly superintendents. Their constant example of personal consecration and holy living has been a powerful inspiration to our ministry and membership. They have largely kept up the traditions of our early times, and preserved from fading out of the memories of self-indulgent children the fervent piety and the earnest, persistent, evangelical labors of their fathers.

There is much more liability of a denominational lapse here than at any other point. We have but little anxiety as to loss of orthodoxy in doctrine. Wesleyan Arminianism has proved itself to be so successful an interpretation of the Gospel of the New Testament that there are few lapses in faith among us; although some fall away into other ecclesiastical bodies, they still affirm their hold upon the old belief. There is little danger, besides, in so large a body, of any abrupt and radical changes of polity. No church at this day is more loyal, on the whole, than ours. But the serious possibility is a lapse of high and deep spiritual enjoyment and activity, both in the ministry and membership. The great conspicuous defenders and illustrators of the richest possibilities in character and life of the Gospel of the Lord Jesus Christ should be these men who have the opportunity to move everywhere among us as flames of holy fire. Their visits to our Conferences should always bring a Pentecost, and their private influence should be like the inspiration of the presence of St. Paul or St. John.

Wherever among us such men can be found, east or west, north or south, let them be the leaders of Israel to lead forward our hosts to broader victories.

## THE EDUCATIONAL QUESTION IN PRUSSIA.

Matters are not by any means running smoothly under the administration of Puttkamer, the new minister of public instruction in Prussia, who took the place of the famous and energetic Dr. Falk. The acerbity of this latter gentleman was replaced by a very general urbanity on the part of the new official, who thought to effect by kind words and pleasant promises the purposes that Falk could only reach by very decided and severe measures. Puttkamer has been endeavoring to turn a sharp corner while describing a straight line; it is needless to say that he is not meeting with much success. He proposed to proceed mainly in the footsteps of Dr. Falk, with a few modifications called for by expediency. The result is, that in thus endeavoring to please both parties, he has gradually drifted into confessional or denominational schools, in contradistinction to the secular school, so much desired by the liberals of all Germany.

One can say with truth that in all the elementary schools of North Ger-

many the education is essentially Protestant without being denominational, while in the south they are endeavoring at least to free themselves from the burden of Jesuitism, and take on the form of secular schools. The orthodox Protestants sympathized with this movement for awhile, until they became alarmed by the insolence of socialism, and felt it a necessity to retrace their steps. They then joined hands with Ultramontanism to stop the conflict between Church and State, in the fear that it might in the end turn against all religion. The result is, that the minister of instruction has partially returned to the Ultramontane direction of the religious instruction in the Catholic schools, hoping in this way to make peace with Rome. But Puttkamer does not go far enough to appease Rome, while he goes so far as to alienate all the friends of the late Minister Falk. The truth is that no minister in Germany dare sign an alliance with Rome that is contrary to the national spirit of Germany.

Therefore the early enthusiasm for Puttkamer that was rife in all orthodox circles, has already begun to cool. The gentleman is trying to ride two steeds, and with the usual success. The Protestants complain that he is leaving the firm foundations of principle, and following the doctrine of expediency, thereby losing the friends that stood by him in the beginning, and by no means gaining over the opponents whom he has alienated by not going far enough. The result is that no one can count on the policy of the great official in given cases, and petitions are coming in to the government against his action in the cases of Protestant schools as well as Catholic, and also in the case of mixed schools, where both creeds were taught by special teachers out of regular school hours.

Now, if the minister continues much longer in this line of policy, the period will soon arrive when the patience of the Ultramontanes will be at an end, as is that already of most of the Protestant communities. He will then find himself in a much worse condition than Dr. Falk, who had at least a system—a foundation for his policy, and a very decided expression for his administration. Falk harvested hatred from the Ultramontanes; Puttkamer is gathering a full measure of contempt. He is evidently a kind-hearted man, and in his policy lets his heart rather than his head rule him. Then he seeks to mend by his feeling, and thus falls into half and indecisive measures that are by no means acceptable to the great statesman who placed him in his position.

It is indeed now clear that Bismarck is not any too well pleased with his bargain with the Ultramontanes, and having squeezed the lemon, is quite ready to throw it away. Since the re-assembling of the Diet, he sees that he can carry his measures without the Catholic party of the Center, and he has lost much of his complacency towards his transient allies. The rejection of certain Catholic petitions to be reinstated in all their former school privileges, is, perhaps, the turning point of the policy that may again lead towards more energetic measures on the part of the government. And the voices of discontent that now proceed from the camp of those who were the most instrumental in the overthrow of Falk, are a convincing proof of the mistake made in adopting an obscure policy of concession. Each one thus far has been regarded only as a payment on account, and the demands will not cease to come in until clericalism has all it wants in the educational field.

The new man, therefore, who has for a time been the hope of one party, and the detestation of the other, must, in the nature of the case, soon retire. His task is too heavy for him, though he undertook it with a light heart. In the matter of church and school the liberal Germans will accept no half-way measures, because their enemies have no idea of compromise, except as a true while gathering strength for a new raid; and the policy of Prussia in the matter of public instruction will always be a pattern for the other German States. The measures of Dr. Falk have impressed on the schools of Germany certain traits that cannot be forgotten any more than their author, who is still held in warm remembrance, notwithstanding his removal from office, which was more a matter of political expediency than of conviction on the part of the German government. And though the great general is deposited, there is still no peace—nothing but a truce. In the meanwhile no question so much occupies the mind of Germany as that of its free and undenominational schools.

Presiding Elder W. W. Marsh writes: "Brother D. M. True, our preacher at Brownville, died on the eve of the 4th inst. of lung fever, after an illness of only four days. He was a very devoted man, and deeply beloved. He leaves a wife and five daughters."

## Editorial Items.

The Methodist Churches in Lowell, under the lead of their pastors, some five years since, established services at the Highlands, in Lowell. This is a new portion of the city, rapidly and neatly built up, with a large and growing population, and at the time of the opening of Methodist preaching here no other religious services were held in the neighborhood. A fine church edifice, very attractive outside and within, capable of holding two hundred and fifty hearers, has been erected, and a membership of about one hundred has been gathered. The Sunday-school numbers more than the church. Until within a short period, no services were held on Sabbath forenoons, as many attendants held their seats in churches in other portions of the city; but under the earnest endeavors of the present pastor, Rev. A. H. Herrick, preaching services have been held forenoons and afternoons with about the same average attendance both parts of the day as heretofore. The church is in a revived condition, and nearly a score have been lately added on probation. Last Sunday was missionary day. We had the pleasure of uniting with them in the services. The day was unexpectedly comfortable for the season, and good congregations were in attendance. The apportionment of missionary contributions to this church, which only lately was a mission itself, seemed rather excessive, being fifty dollars; but with the most cheerful spirit, and in an eminently spiritual tone in the manner of raising the money, sixty-eight dollars were contributed in a few moments. Would that other, larger and wealthier churches would raise in the same proportion and in the same happy temper! The services of the day were crowned with an excellent social meeting in the evening, at which five persons presented themselves for prayers, and a very tender feeling pervaded the whole audience. Our young Brother Herrick is greatly beloved, and is doing excellent work both as pastor and preacher. The missionary collections were taken in the other churches, and are reported for St. Paul's, \$350, Worthen Street, \$250, Central, \$160.

The reverend children-starver of New York seems likely to receive, in some measure, the just punishment for his fraud and barbarity. The charity which he so outrageously perverted, called, as it turned out, with grim irony, "The Shepherd's Fold," was established by charitable members of the Episcopal Church, and Rev. Edward Cowley was its superintendent. It had received \$5,000 a year, of late, from the State. Some thirty young children were gathered within its terrible enclosure—not a "Fold." Information of the frightful abuse of the children reached the ears of officers of the Society for the Prevention of Cruelty to Children. When this society was formed we questioned its necessity, among the scores of institutions for the rescue and care of the little ones; but we have heartily repented of our mistake. This one act is an adequate reason for its existence. While the heartless chaplain and his wife were luxuriously living in the "Fold" on the bounty of the State and the benevolence of their poor waifs were fairly starved to skeletons, were scantily dressed, severely beaten, overworked, and were diseased without proper nursing. The sight of them when taken out of their prison house by kindly hands was appalling. The grand jury of New York have found twenty-five separate bills of indictment against Cowley for neglect, assault and battery, etc., and for lack of bail he is now in the City Tombs. In Great Britain all institutions that receive aid from the government are subject to regular inspection by an experienced officer who makes annual reports. Our State Boards of Charity should have the right, and be enjoined to perform the duty, of the careful visitation of all institutions having the care of children or the dependent classes of the community.

The *Congregationalist* devotes a broad side to the consideration of the question of the number of ministers of the denomination without charges. Various reasons by different writers are given for this, such as the restlessness and worldliness of the churches; the growing habit of supplying pulpits with miscellaneous ministers, college and theological professors, or clergymen of other denominations; hiring by the year rather than settling a pastor; the tendency of ministers to gather around central cities and unwillingness to accept self-sacrificing positions; the entrance into the ministry of many who ought never to have undertaken the work, but have been by taste and natural adaptations designated by Providence for the farm, the store, or some mechanical employment. This overcrowding seems rather confined to certain desirable localities, like Boston, while in the extremities of the work there is still a call for more consecrated laborers. It is singular, while there is such an excess of ministers, that prayers should be asked at the late day set apart for prayer for colleges, that God would send forth more laborers into His vineyard. It would seem that the appropriate prayer would be that God would sift His ministering servants, and pour down upon them a fresh dispensation of the Gospel, impelling them to seek the waste places rather than over-crowded parts of Zion. The only classes of ministers of which there is an over supply, are the self-seeking, the impracticable, the fruitless, the complaining, seeking rather to be ministered unto than to minister. Such men have a hard time in these days. But men that cannot help preaching, in whose hearts the Gospel burns as an unquenchable flame, who feel that they would die if they could not preach, who only ask a field, and leave the question of support to the divine promise and providence—of such a class there can never be too many, and no one belonging to it will ever lack a field.

"Perley" of the *Boston Journal* and Washington correspondents, related, last week, a significant incident, signaling progress in several directions. At the session of the United States Supreme Court, Hon. Joel Parker, an eminent New Jersey lawyer, and a noted Democratic politician and candidate for the presidency, was presented for admission to the bar of the court. Immediately upon the offering of his name, Mrs. Belva Lockwood, who had been admitted to practice before this high tribunal by a special act of Congress, rose and moved the admission of a lawyer from South Carolina, affirming upon her professional honor his qualifications of character and legal acquirements. The motion was received, and a colored gentleman stepped forward and stood beside the imposing Democratic presidential candidate, and placing his hand beside the New Jersey lawyer on the same Bible at the clerk's desk, took the accustomed oath. The correspondent referred to noticed that, in a niche near by, there was a bust of Chief Justice Taney, who had declared that the negro had no rights that the white man was bound to respect. Such are the "revenge" of time, and such the amazing, though silent, ordinations of Providence. Who could have believed, twenty years ago, that a lady lawyer would have nominated a negro for admission to the bar of the Supreme Court, and that a Democratic candidate for the presidency would swear fealty to the constitution by his side? Surely God is in history.

We have received the first number of *The Gospel in all Lands*. We wish we could add, published by the Methodist Book Concern—but it is not. It is issued by the firm of our old friend, Anson D. F. Randolph, and he shows in this, as he has in many other productions of his press, his clear apprehension of the signs of the times. The work is to be a popular missionary and religious monthly, gathering up the incidents in the progress of the evangelical work, in all denominations, and throughout all lands. It is a handsomely published octavo, and will contain not less than forty-eight pages. It is abundantly illustrated, and edited evidently with ability. The conductor of the publication is Rev. Albert B. Simpson, who freely employs the pens of intelligent writers in various portions of his great field. The work has a generous portion of its pages devoted to miscellany, religious news, and impressive incidents. Naturally enough, in view of his late visit there and his interest in its people, our deceased Bishop is spoken of as "Bishop Haven of Africa." He was, however, a home as well as foreign *apostolos*. The work is published by A. D. F. Randolph & Co., 900 Broadway, N. Y., at \$2 per annum; ministers and theological students, \$1.50; foreign missionaries, \$1.

The repeal of the Civil Damage Law in this State is very earnestly urged upon the committee of the Massachusetts Legislature by representatives of real estate, especially in the city of Boston. The friends of the law are equally urgent, and with far more occasion, to secure its preservation and vigorous execution. We see the anomaly in the legislation of the State, pointed out by some of the petitioners for the abrogation of the law, that on the one hand the State licenses the sale of liquors, and then punishes the consequences of it as a crime, and we will heartily join with these friends of consistency (?) in removing a license law from our statutes and substituting prohibitory legislation. Then there will be a beautiful harmony in our treatment of wrong doing and the administration of justice. This holding property responsible for the consequences of the ruin accomplished on its premises has a wonderful prick in it. It reaches at once the most sensitive nerve in a sordid man's character. Appetite and lust will pay the largest rents; and this is often too great a temptation to certain otherwise respectable men of property. But if they receive large increase of income they must expect to assume large risks. It will make honorable men more careful of the uses to which their property is put. The State has no special interest in aiding them to increase their annual income by letting their estates for vicious purposes, or in defending them from the legitimate costs of the wretchedness and ruin occasioned by the trade which finds cover under their property. Let us have prohibition, or make the Civil Damage Law as effective as possible, and secure its execution.

The annual exhibition of Chauncy Hall School was held in Music Hall last Friday afternoon. These annual gatherings have attracted a good deal of public attention for several years past. Perhaps never before was there a larger or more appreciative audience assembled to witness the exercises. The great hall was filled with friends who seemed to catch the enthusiasm of the occasion. The military drill, speaking and reading, evinced precise discipline and careful study of this popular school. Some of the declamations were very finely rendered, and both speaking and reading were noticeable for clear and distinct enunciation. The numbers taking part in the exhibition indicate that the school is enjoying a high degree of prosperity, which its merits richly deserve. The managers are to be congratulated, that their efforts have not been in vain, for it is probably true that Chauncy Hall School never stood higher in public favor than at the present time.

Several gentlemen were standing upon the platform of the railroad station in one of our neighboring cities, awaiting the coming of the train. One of the gentlemen called the attention of the company to the fact, made apparent by observation, that the vanes on the different churches stood at various points of the compass and did not point in the same direction. "What is the reason for

this?" asked one of the company. An Irishman standing near, apparently involuntarily, responded in his rich brogue, "It's a want of grace" (grease). The company saw the point at once, and there was a very audible smile all along the platform.

The *National Quarterly Review*, which now enters upon its twenty-first year, has long been esteemed for its able discussion of the leading political topics of the day. With the present year it adds thirty-two pages to each number, the issue for January containing 252 pages. It is printed on fine paper in large type, at \$4 a year; \$1 for each number. The office of the *National* is 51 and 53 Maiden Lane, New York. The topics discussed in the January number are, "Rise and Fall of the Bonapartes," by William Dowse. "The Management of the Indians," by Rev. W. E. Copeland. "English Classics," by May F. Miller. "The Hygiene of Water," by David A. Gordon, M. D., the editor. "The Working Classes of Europe," by David Ker. "The Nebular Hypothesis," by David Trowbridge, A. M. "Interstate Extradition," by J. Manford Kerr. "The New Eastern Question," by David Ker. "A Southern Estimate of the Life and Character of Stephen A. Douglas," by Hon. James D. Waddell; and a very full department of "Reviews and Criticisms."

The *Journal of Education*, for Feb., has a good editorial upon a late decision of the Post Office department, published in the *Postal Guide* for January, in which it is insisted that publishers, wishing to send sample copies of their papers, shall wrap each one singly, and write upon it *sample copy*. It will be seen at once what an amount of additional labor is thus imposed without the color of law upon newspaper publishers. The editor of the *Journal* insists that there is nothing in the law that gives authority for this. It is simply the Department assuming a law-making power. Is this its function, or does it belong to Congress? We trust the Department will reconsider its arbitrary decision, and not press unnecessary or unrequired burdens upon those whose ready aid is offered for the support of the legitimate work of the Department.

The alumni of the Genesee Wesleyan Seminary, at a meeting held in Lima, in June, 1879, arranged for holding a sentimental celebration in connection with the alumni of Genesee College (which was intimately associated with the seminary for a score of years), on the 8th, 9th, and 10th of June, 1880. All former members of the seminary who have not received circulars and responded to them are earnestly requested to forward their names to Principal G. H. Brigham, Lima, N. Y., who will, at once, send to them certain blanks which it is desirable to have filled.

Parts 3 and 4 of the second volume of Mrs. Martha J. Lamb's "History of New York," now in publication by A. S. Barnes & Co., New York, are issued to subscribers. These numbers continue the interesting sketch of the incidents in the city during the early years of the war of the Revolution, with a full and graphic account of the adoption of the Constitution of the State of New York. The illustrations are, the Reading of the Constitution in front of the old Court House in Kingston to the members of the Convention, and Washington's Headquarters on Richmond Hill, with several excellent portraits, maps, and noted scenes. The work is published in the highest style of the art.

The *Saturday News*, of Jamaica Plain, publishes an able sermon preached by Rev. J. W. Bashford, Dec. 7, upon "Religion and Education." It is positive in its positions as to the expediency of divorcing religion from the instruction of the public schools. It, however, ably insists upon the educating influences of the moral character of the instructors. We cannot agree with our eloquent brother, while we freely accord to him our estimate of the ability with which he urges the wrong side of the question.

The *Magazine of Art*, for January, opens with a sketch and a number of fine illustrations from the pencil of Marcus Stone, A. R. A. W. W. Penn gives an illustrated paper upon "Closely and its Vicinity, on the Coast of North Devon." Stephen Thompson has a paper with illustrations on "Italian Monumental Sculpture." There is a sketch and portrait of Antoine Joseph Wiertz, the Belgian painter; a chapter on decorative art; on pictures in trains; on artistic iron work and the Dudley gallery. New York: Cassell, Petter, Galpin & Co.

We are placed under obligations by the reception of the very neat annual catalogue of the Drew Theological Seminary. It has a fine colored map of its grounds and buildings. This institution was never enjoying greater prosperity or accomplishing more substantial service for the Church. It has a large and fine class of young ministers in attendance, excellent *esprit de corps*, and a good financial basis, through the indefatigable and successful efforts of its accomplished head, Dr. John F. Hurst, supported by his efficient faculty.

Rev. A. A. Cooke was for many years an acceptable and useful member of the New England Conference. He retired a number of years since, on account of his health, from the itinerant work, and by thorough study made himself a very skillful student. He made his home in Milford, Mass.; was a pillar in the M. E. Church there, and was honored by responsible civil positions by his townsmen, commanding universal respect. He has been president of the State Dental Society. He has been for years in failing health, and died last week, at his home, aged sixty-three. He was a good man and leaves a grateful record behind.











## The Illustrated History of Methodism

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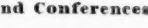
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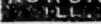
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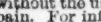
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## THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 3.

The public debt was diminished last month over eleven million dollars.

Freeman, the Pecoset partridge, was yesterday transferred to the Danvers Insane Asylum.

Royal B. Conant, formerly cashier of the Eliot Bank in this city, was out on trial yesterday on a charge of embezzling nearly \$70,000 of the funds of the bank.

The Princess Louise arrived at Halifax, N. S., yesterday, from England, and will leave for Ottawa to-day, with her husband.

Holland and Greece have recognized the independence of Roumania.

Wednesday, February 4.

Secretary Sherman has decided to purchase \$11,000,000 more bonds for the sinking fund.

Israel T. Boothby, cashier of the First National Bank, of Augusta, Me., has committed suicide.

A hurricane at the Philippine Islands has caused great damage to property and to shipping.

A heavy supply train en route to Major Morrow's command in New Mexico was attacked by a band of Utes, on the 27th ult.; the savages were repulsed with loss.

There is a great excitement in Denver over the discovery of gold about twenty miles west of that city.

The first day's sale of the late Wm. M. Hunt's paintings, etc., netted over \$84,000.

Thursday, February 5.

The New York Herald heads a subscription for the Irish sufferers with \$100,000.

The Donnelly family in Lucan, Ont., who were suspected of various crimes, were all murdered by a band of masked men yesterday at their home; the family numbered five persons.

The Grand Trunk Railway has completed its connections and now extends from Chicago to the Atlantic.

The Pennsylvania Republican State Convention instructed its delegates to vote for Gen. Grant.

The total receipts of the second day's sale of the late Wm. M. Hunt's paintings amounted to \$63,877.

Twenty-five persons were seriously injured by a railway accident at Argentuill, near Paris, yesterday.

Friday, February 6.

Hon. Adolph E. Borie, ex-Secretary of the Navy, died yesterday.

The Queen's speech, at the opening of Parliament yesterday, declares that the present policy with Afghanistan will be maintained, and expresses the hope that Parliament will sanction the steps taken by the Executive for the relief of the Irish sufferers.

A Chinese wash-house was burned in San Francisco yesterday, and the remains of eleven Chinamen have been taken from the ruins.

The railway disaster near Paris proves to have been very serious. Twenty-two deaths are already recorded, and about one hundred and sixteen wounded.

Gov. Davis, of Maine, delivered his inaugural address yesterday.

Saturday, February 7.

Twenty-five vessels were wrecked, and forty-six persons drowned in the recent gale at the Philippine Islands.

The striking iron-ore miners along the East Pennsylvania railroad are determined to enforce their demands by violent measures.

Major Morrow has had another fight with the Utes, lasting all day and evidently with the defeat of the savages.

The wages of the operatives in the Lowell cotton mills are to be advanced ten per cent.

Monday, February 9.

Three burglars attempted to rob the Knoxville (Ill.) bank on Friday, using violence with the president of the same to make him reveal the combination of the safe. They succeeded in getting only \$3,200.

President Hayes is preparing a message on the inter-oceanic canal question.

The Iowa House of Representatives favors an amendment to the constitution, making women eligible to the legislature.

The aspect of affairs in Europe is regarded as increasingly warlike.

## GEORGIA.

Atlanta.—The corner-stone of Christman Hall of Clark University was laid on Tuesday, Feb. 3. The day being cold, and the roads very muddy, it was deemed impracticable to hold the service, as had been intended; and so, at 10 A. M., the audience, composed mainly of students of the university and friends from the city, assembled and filled the chapel of the institution on Whitehall Street.

The exercises opened with singing of a hymn, after which prayer was offered by Rev. R. T. Kent. Appropriate selections from Scripture were then read, and another hymn having been sung, Rev. R. S. Rust, D. D., was introduced, to whom for half an hour the audience listened with pleasure and with profit. His address was finely written, well read, and highly instructive.

William Simpson, followed, and in his inimitable style, which might well be called *Simpsonian*, held for fully an hour that delighted audience in his grasp—a grasp from which one does not like to be set free. Well may the church be proud of such a man, and well may the nation be proud of such a man. So forcibly and lucidly did he set forth the object of the church in the South and its feelings toward the South, that the very few Southern men who were present—and present, without doubt, simply to hear him—must have been convinced that the North is not solid against the South, but against those evils which are menacing Southern prosperity. His allusions to Bishop Haven were exceedingly tender and thrilling, and brought tears to many eyes. It is safe to assume that the whole audience went away feeling it was good to be there.

At the close of these services the trustees and officers of the institution, with the Bishop, rode out to the building and laid the stone, depositing in it many testimonies of our age.

W. H. CROGMAN.

## Letter from Rhode Island.

MR. EDITOR: I am much pleased with your editorial, "The Effect on the Pulpit," in your issue of Jan. 29. I am confident you speak the truth in that article. Some of us on the walls of Zion are pained as we behold the drift of to-day. How few of our children or young people have the opportunity of reaching by our sermons! They are not present at the preaching service; many of them are at home reading their library books; and if we attempt anything in the way of preaching in the Sabbath-school to reach them, we are sometimes begrudged the time we take. Your statement, also, concerning the character of our preaching in the regular service is

also just. We are straitened for opportunity. Some of our churches are awaking to the true state of affairs, and one church, at least, in our Conference (the Providence), as we are informed, has voted to return to the old way of two sermons a day, commencing with the new Conference year.

Personally I have had experience in both methods for twenty years as a pastor, and have at present a good and interesting school which numbers four hundred members all told. It occupies the forenoon, our preaching service having the afternoon; but a large portion of my school are not present at the preaching service. Somehow, it seems to be understood that the young folks' church meets in the morning with its order of service, and the old folks' church in the afternoon, with its order, though no one really says so.

I hope you will speak out often on these practical subjects from your standpoint of influence.

G. W. BALLOU.

Central Falls.

## LETTER FROM INDIA.

There seems to be a great need of missionary news in America. The great question seems to arise how long we can sit here all day long and every day employ the time in writing about these matters, and still a very faint idea would be conveyed to the American mind of our work or the work it is progressing.

There is one thing that presses every true ambassador of Jesus to these poor, lost souls, and that one thing ought to engage his every power; that is, how to reach these wandering souls. A mere sight-seer is of no use whatever in this work. He who has fully made up his mind to die for the poor people, is the man who will meet with success. The adventurer had better stay at home. Our minds are so fully absorbed in this work that days slip away into weeks, and weeks into months, before we are aware of it. I have no doubt but that this is the experience of nearly all of us in this country. Some of us came intending to return to our own country after a few years. But our minds have changed as we have seen the need of workers for Jesus.

The longer we remain, the more do we feel that here we are needed most. The work is hard. The success seems small. The people often do not desire the Gospel. They are as much opposed to it here as in any other part of the world; and they are as hard to reach. Often a stolid indifference meets us; seldom open opposition. Those living in open sin and open shame will profess that they are trusting in Jesus and expect to reach heaven. One scarcely knows how to act or what to say. He needs a heart full of the Holy Ghost, and nothing short of this will fit him for the work that is being done in the South India Conference.

From what we have gleaned from the American papers, we would understand that the Church at home expected greater things from this line of faith than has yet been realized. Dear Brother Taylor thinks we ought to make an advance upon the Hindoos and Mohammedans. No doubt every heart in the Conference responds to this sentiment with a hearty amen. This is our aim. But we dare not abandon the field already occupied. God has wonderfully sustained us and worked through us. No doubt about that. If we, every one, continue every day to live and act up to the light imparted to us by the Holy Ghost, there must be an onward move into the very heart of heathendom and heathenism. Heathenism has been attacked many years. Heathenism has scarcely been touched. Thank the Lord for the cheering news from our Baptist brethren among the Telegos! Also from other missionaries all over India. These are merely droppings. They are felt, strongly felt; but heathenism is firmly imbedded into the very hearts of the people. It requires more than words of wisdom from intellectual minds. It requires more than actions of government. None of these things lift the darkness that broods over these poor hearts. But men clothed with the same power that rested upon Peter and John after the day of Pentecost, whether it be attended with great learning or not, will be felt, because such power moves—moves against sin of every form, uproots prejudice, and overthrows the very strongholds of the devil. May we all be thus clothed!

Our reinforcements have reached us. The Lord! Our prayer is that their faith fail not. Let the prayers of our brethren go up to our Great Head for these brethren especially. They seem to feel already a need of a deeper trust and rest. A year from now they will feel it more. A life of faith is not so hard after being fully tested. One rejoices in it, and loves thus to live. But it must be more fully tested than ever, and by some of us. Not because the Church expects it, or Brother Taylor desires it, but because Christ requires it and heathenism demands it. We have brethren who are now wholly engaged in this work, or, at least, have been. Others are anxious to engage in it, and will do so as soon as relieved of their present field of labor. It is not a question how they will be supported. The greatest question is for them to know that they are sent. This fully settled, we all know God will send the supplies. The supplies are just as sure as though they came from government or home societies. We are glad for the work being done by our brethren under other dispensations. They are faithful workers everywhere, men of whom our Church is justly proud. Their record is good. Their work is well done. No harder workers are found anywhere. Their work is not done yet. They need more laborers and ought to have them. The Church fails in its duty when it retrenches, or in any way reduces its supplies in respect to these hard-worked men of God. Our hearts go out with theirs; we understand some of their difficulties. Their lives every year are in jeopardy. This climate robs them of a goodly portion.

Methodism needs to be consolidated in India. To many of us the time seems near when we shall have our own Bishop and administer our own affairs. The Methodist Episcopal Church in India, not of India, bids fair to be a fruitful branch. Still it has a type of its own. No matter how good and wise our Bishop may be, he cannot understand our work unless he lives with us. Then, too, our Church here is able to support a bishop if he is willing to suit himself to our time and circumstances. Our Church must grow as the Church in America has grown. Our Bishop must be of the Asbury type at first. The times demand it. There are men of such a character—men in every sense fitted, and who love and will honor the Church as much as the Church honors them. We hope this matter will be fully discussed and prayerfully considered at the next General Conference; for the Methodist of India demands it.

L. R. JANNEY.

## MISSIONARY NOTES AND NEWS.

BY REV. R. W. ALLEN.

## INDIA. IMPORTANT IF TRUE.

A pamphlet has recently been published at the Baptist Mission Press, Calcutta, with the title, "Remarks and Suggestions on the Sins and Sufferings of India," by Thomas Evans, missionary, Monghyr. The author presents a number of "sins"—a dark catalogue indeed—which he charges to the government of the country. Among the sins enumerated are the wide-spread idolatry of the land, the want of a loyal recognition of the God we profess to serve, too frequent absence of all allusion to Him in our public actions and dealings with the heathen populations, the open disregard shown by the authorities to the sanctity of the Sabbath, and the heathen instructions given to the children in the government schools. We will only quote briefly what Mr. Evans says on the last topic: "Only a short time ago, when on a visit to a large government school, I found a class of about thirty scholars being drilled by a pundit into all the follies and filth of one of the most vile and vicious histories of the god Krishna. The same book is freely admitted as a 'Hindu class-book' into the government schools and colleges; and, as a rule, an orthodox Brahmin is paid by Government for teaching it; and thus are the gods honored in all of the educational institutions of our Christian government. But open opposition. Those living in open sin and open shame will profess that they are trusting in Jesus and expect to reach heaven. One scarcely knows how to act or what to say. He needs a heart full of the Holy Ghost, and nothing short of this will fit him for the work that is being done in the South India Conference.

## MORE MISSIONARY INTELLIGENCE NEEDED.

Is there not a great want of missionary intelligence in the Churches? The great importance of such information is most forcibly presented by Arthur T. Pierson, D. D., in the *Foreign Missionary of the Presbyterian Church*. "Can he understand the measure of his personal duty, responsibility and privilege in respect to his gifts, and his own possible call to direct labor, unless he knows the exact condition of this worldwide field of Gospel conflict and conquest? What would have been thought of the patriotism of an American citizen, who, during the terrible struggle for our national unity, had taken no pains to acquaint himself with the actual state of that prolonged and desperate contest? And what shall be said of our loyalty to the Captain of our salvation and the cause of the world's evangelization, if we look listlessly on while the awful and deadly warfare of the ages, between Christ and the powers of darkness and of death, goes forward? The members of the M. E. Church greatly need information on the missionary interest they do not receive, and where shall it be obtained? Should not the Missionary Society of the Church furnish it? The people will give the needed funds to the missionary cause when they are properly informed concerning it.

## THE GREAT COMMISSION.

"Go ye into all the world." Is the meaning and authority of this commission properly understood? Is it not time it was understood and carried out in its spirit and letter? "Go ye!" this command must be obeyed; the Church must go and disciple the nations. Her Lord and Master commands it, and she must obey.

## Notes From Our Mission Rooms.

Rev. Dr. Thornburn, of Calcutta, reports his health so good that he is holding twelve meetings a week and feels more hopeful, in every way, than he did ten years ago.

Rev. O. W. Willets, now of Detroit, Mich., has been appointed a missionary to Peking, and may leave about March 1.

Rev. S. P. Jacobs, of Lawrence, Kansas Conference, has been transferred to the South India Conference, to be stationed at Calcutta. He left the port of New York, Jan. 20.

Rev. L. Mippert, delegate to the General Conference from Germany and Switzerland, expects to arrive in New York about the 12th of March.

There is evidence that the pastors who are the true and only agents of our Missionary Society, are on the alert about the organization of missionary societies, in their Sunday-schools. They are equally active in furnishing missionary information to their people, and are engaging adult as well as juvenile collections in all their charges. We are glad as we are every day called upon to furnish collection books and cards for juveniles and pastors, together with tracts for pastors and their missionary committees. We hope at an early day to have these latter in the hands of every pastor in our connection.

Rev. Dr. C. Challis writes from Bulgaria, Dec. 9, 1879: "We are having a very cold 'spell of weather.' The Danube is full of ice, and the plains are covered with wolves. Bro. Lounsbury

was caught out in a storm on the way to Rutchuk to attend a funeral. He reached Bela, a village half way between, after fourteen hours of hard travel, about twenty miles from which place he wrote me."

Rev. C. S. Long and wife, under appointment for Japan, left New York, Jan. 23, to join Rev. Gideon Draper and wife at Syracuse, from whence the party will move forward towards San Francisco, and take ship to Yokohama.

## Foreign Religious Notes.

The author of an article in the *Church Times* (Ritualistic) says that in the southwest district of London he "used to be surrounded by Evangelical Churches (of the Establishment) whereas now there are seventeen to twenty of them, and the old Broad ones;" that "these two latter parties are entrenched in all the influential positions of the district," and that "the Ritualists have built during the last ten years twice as many churches as the Evangelicals and kept twice as many curates."—*Correspondent of the Westminster Ch. Advocate.*

The Church of England has 872 parishes or churches in London, against 620 ten years ago. Of these churches 409 have weekly and 43 daily communion. The latter item shows an increase of 30 in ten years. Some 417 have Sunday service; 245 daily service; 275 supplied choirs, a gain of 261 since 1869; 270 free seats, a gain of 121 in ten years; 33 eucharistic vestments, increase 19; 13 incense, increase 5; 56 altar lights; and 43 candles on the altar. The "eastward position" is taken in 214 churches.—*Independent.*

The government order directing that the Bible be read in the public schools of Greece prescribes that it shall be in the original, not the modern, Greek. The world does move, nevertheless.

Father Curci, a Roman Catholic who some time since incurred the displeasure of the Vatican, and is now living in retirement at Rome, has written a preface to a new Italian translation of the New Testament, in which he declares that the Scriptures are so little read by Italian Catholics.—*Christian World.*

A memorial window to Robert Raikes and Rev. Thomas Stock is about to be erected in St. John's Church, Gloucester, of which Mr. Stock was rector at the time that he, in conjunction with Raikes, founded the first Sunday-school in that neighborhood.—*Ibid.*

Rev. Mr. McCall's work in Paris, France, is gaining steadily, and 118 meetings have been held; week under his direction. A mission has been established at Boulogne-sur-Mer.

The following statistics from a bishop's work-book for 1879, in which is described as by no means an exceptionally heavy year, show that the episcopal chair is not altogether empty of case: Sermons preached, 89; clergy ordained, 20; churches consecrated, 4; churchyards consecrated, 2; churches opened, 23; confirmations held, 63; candidates confirmed, 721; speeches at public meetings, 40; other addresses given, 152; committee meetings attended, 46; interviews, 474; letters received, 6,744; letters answered with his own hand, 4,329.—*Christian World.*

Prof. James Legge, of Oxford, who is an authority on Chinese matters, says the number of Buddhists in China is greatly overestimated. Thys Davids, in his "Buddhism," estimates the number at 45,000,000 in China and Japan. Says Prof. Legge: "If we look up 400,000,000 from this aggregate, we shall not be doing injustice to Buddhism. Confucianism is pre-eminently the religion of China. Buddhism has long been tolerated and is widely spread among the people; still it is an *alien*—a 'strange system.' Excepting those who have adopted the Buddhist tenets, the vast majority of the people, however frequently they may be found in Buddhist temples, would claim to be followers of the great sage. Of all religious systems, Confucianism, perhaps, has the greatest following; then Christianity; then Hinduism; then Mohammedanism; and we would place Buddhism in the fifth place."—*Independent.*

THE ESTEY ORGAN METHOD.—This is truly a valuable work, containing both vocal and instrumental music, and by the range and variety of its table of contents is rendered very attractive and desirable for the home circle, as well as for instruction. A copy of this work should be in the possession of every teacher or pupil of the organ, as no pains have been spared in securing the best arrangements of Foreign and American compositions, and the system of instruction will also be found to be thoroughly modern. Price 82c. Estey Organ Company, Publishers, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

The business of the Bell Foundry, Troy, N. Y., which has formerly been conducted by the firm of Messrs. Menely and Kimberly, has been transferred to Clinton H. Menely Bell Company. Mr. Menely will give the manufactory the advantage of his long experience in the business; and will doubtless continue to furnish bells of the sweetest tones to churches on the most favorable terms. We hope the new firm will realize great success which their merit richly deserves.

"VERITAS VINCI."—In calling the attention of our readers to the advertisement, in another column, of the "Warner Safe Repository," of which H. H. Warner & Co., Rochester, N. Y., are the sole proprietors, we do so with a perfect faith in the efficiency of their preparations, and an unbounded confidence in the truth of all that is good, and said of them.

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These testimonials are not manufactured to order, are "bona fide," have attached date, time, place, and signature of writer thereof, the same writing being prompted solely by a laudable desire, on the part of the writer, to give to suffering men and women an opportunity to profit by his experience and example.

Added pleasure it is to state that each and every member of the firm of H. H. Warner are life-long residents of Rochester, are men of established reputations in the community in which they live, are known as honorable and upright men, and hence it is safe to assert they will not lend their name or influence to the promulgation of a falsehood.

## Acknowledgment.

Mrs. Mary Pierce and son, of China, Me., tender their sincere thanks to Brother and Sister Fletcher for their unwearied care and attention to them during their late severe sickness. Also to other friends, who kindly remembered them.

China, Jan. 31, 1880. PASTOR.

## POST-OFFICE ADDRESS.

Rev. Charles H. Lovejoy, Vineland, Douglas Co., Kansas.

CORRECTION.—LEWISTON DISTRICT.—For Bath Quarterly Conference, at Wesley Church, read Friday, Feb. 13, evening. C. C. M.

## QUARTERLY MEETINGS.

ROCKLAND DISTRICT.—FOURTH QUARTER. Feb. 28, 29, Bristol.

MARCH.—5, 7, Waldoboro', M. D. Miller; 20, 21, E. Pittsford; 27, 28, Georgetown.

APRIL.—3, 4, China; 10, 11, Dresden; 10, 11, Wiscasset; W. H. Williams; 17, 18, Montville; 24, 25, Washington.

MAY.—1, 2, Camden; 8, 9, Searsport; 15, 16, Rockland; 22, 23, So. Thomaston; 29, 30, Boothbay and E. Boothbay.

JUNE.—5, 6, Unity. Pastors please to see that all reports are properly prepared. If possible, have no blanks in the Minutes. E. Vassalboro', Feb. 3, 1880.

NEW ENGLAND EDUCATION SOCIETY.—The Board of Managers of the New England Education Society will meet in the Committee Room, No. 8, Wesleyan Association Building, Boston, on Monday, Feb. 22, at 10 A. M.

Also, the Annual Meeting of the New England Education Society will be held in the Committee Room, No. 8, Wesleyan Association Building, Boston, on Monday, Feb. 22, at 10 A. M.

N. T. WHITAKER, Sec'y.

## ROYAL BAKING POWDER

Absolutely Pure.

Made from Grape Cement Tartar. No other preparation makes such light, flaky hot breads, or luxurious pastries. Can be eaten by dyspeptics and those of the delicate constitution. Indigestible food. Sold only in cans, by all Grocers. ROYAL BAKING POWDER CO., New York.

SUFFERER FROM SICK HEADACHE.—Twenty-five cents invested in QUAIN'S MEDICINE FOR SICK HEADACHE will provide you with a certain remedy for this distressing complaint. Thousands can testify to the truth of this. Ask your druggist for them or send the price to American Medicine Co., Manchester, N. H.

THOSE COMPLAINING OF SORE THROAT, hoarseness or "taking cold," should use "Brown's Bronchial Troches." The effect is extraordinary, particularly when used by singers and speakers for clearing the voice.

The Book so long expected of the late General J. B. Hood is now just published, and the delay is well repaid by the range and variety of its table of contents. It is prepared and published for the sole benefit of "The Hood Memorial Fund." It is called "ADVANCE AND RETREAT—Personal Experiences in the Armies of the United States and Confederate States," contains two portraits (one a fine line engraving), four fine maps of battle fields; 360 pages, 8vo., well printed, handsomely bound. Write to General G. T. Beauregard, at New Orleans, for all the particulars, or better, send in a postal order or registered letter, Three Dollars, and have a copy sent to you registered postage free, and then ask your neighbor to subscribe for it. Why not?